

and effort for the world for which Christ suffered and died.

Dr. Chapman in his evangelistic campaign in Richmond made earnest and repeated appeals to such unenrolled Christians to come out from the world, with which they are now identified, and again take the name of Christ. And all the churches are having names added of men and women who for a long time have worn no badge of membership and followed afar off.

"A STANDARD BIBLE DICTIONARY."

This is the title of a new dictionary of the Bible which is just issued by the Funk & Wagnalls Co., of New York. It is a book which fills a place different from that of other Bible dictionaries. Most of them select a limited number of geographical or historical features and give full explanations of their various aspects. This work aims rather to give a brief explanation of a very large number of subjects. The editor has taken the Concordance of the Bible as the basis of the dictionary, and has made an effort to illuminate all the important words found in the Concordance. In following this line, it throws light on many things that are omitted in other books. As we write our eye lights on the word "doorkeeper," and we read, "It means simply one who lies or waits at the door of the sanctuary." And again, "kerchief," is explained as "a head covering or veil of some sort"; "pastor," the original term is used "as the equivalent of ruler."

We are specially pleased with the maps in this volume. They are very helpful. The illustrations are much more useful than what we usually meet. Largely they are reproductions of portraits found on the walls of Egypt and other eastern lands.

The work is under the guidance of able men. Dr. Melancthon W. Jacobus is known all over the Church as an able scholar, and Dr. Xenos, of the McCormick Seminary at Chicago, gives to the work the advantage of his early life and training in Greece.

And yet, this book is much better suited for the student who can take its suggestions and weigh them, than for the use of the Sunday school teacher, who wants something to accept unquestioningly and on which to lean. On many important doctrinal points, it is vague. It seems to be trying to meet the tastes and wishes of all denominations, rather than to enounce and demonstrate clearly the exact state of the case. Thus in the article on baptism, it says, "administered in running water," "with a partial or entire submergence of the body," but "immersion of the body was often symbolized by an ablution of a part as in the washing of the hands before meals (Luke 11:38, where baptizein is used)" and "an early modification of the form in the direction of sprinkling." Verily this is carrying water on both shoulders. Partial submergence is neither sprinkling nor immersion. And himself confesses that Luke 11:38 disproves the teaching of immersion. Yet he puts in a claim for immersion.

In its treatment of the atonement, the Dictionary comes so close to the truth of vicarious atonement as

to make us wonder why he does not squarely plant himself on the true position. In his discussion of the word "righteousness," all through the Dictionary, he assumes that it means "right relations with God," instead of giving to the word its full redemptive significance. So with "justice," there is a lack of a grasp of the rich significance of the word as used in the Old Testament.

Its treatment of the critical issues of the day is comparatively brief, but not very wise. In the preface it speaks of our English Bible, the version of King James, as one which "still maintains a position of great respect and considerable use." Alas, that any one should thus belittle the version on which the great mass of our people wisely rely for their spiritual growth. And in its article on the Hexateuch it countenances the dissection of Genesis and Exodus into "J" and "E" and "P," until we are wearied.

As a book that is full of instruction for those who desire light on the meaning of particular expressions, it is exceedingly valuable. Its defects lie in vagueness upon matters of doctrine. The student will want it upon his study table.

THE PRESBYTERIAN BROTHERHOOD OF AMERICA.

Under the auspices of the General Assembly, U. S. A., is preparing for a great convention to be held February 23-25 in Pittsburg, Pa. An invitation is extended to the brotherhood of all the Presbyterian bodies in this country.

The purpose of the convention will be "to hear inspiring addresses, to strengthen the devotional life, to feel the impact of a great army of men intent upon advancing the Master's kingdom, to share in the fellowship of a mighty Christian fraternity and to consider how to increase the efficiency of the brotherhood in its relation to the needs, problems and program of the Church."

Many well-known ministers and laymen will discuss these subjects, and there will be open parliament each day for free and full consideration.

William F. Dalzell is chairman of the Pittsburg committee on entertainment, and George D. Edwards is secretary.

THE NATIONAL MODEL LICENSE LEAGUE.

The leader of the National Model License League, the annual convention of which met a week or two ago in Louisville, with an attendance of some five hundred "delegates," appointed, we suppose, by saloons, distilleries, and breweries, stated that among the men who had been invited to the convention were many ministers, all of whom indorsed the purposes and methods of the league, but said that they were afraid to come as they might be misunderstood. Very likely, as to the reason, if true as to fact. The kind of ministers who would endorse this liquor traffic league and its folly of making a "model saloon" is just the kind who would not have the courage to say what they think to be right. Who would trust a minister like that?